

We are situated in the Prov-
ince of New England, and
are engaged in the sale of
the new paper, called the
"The Liberator," both
in the city and in the
country.

ALMANAC,
1840.

CHARLESTOWN, Cambridge
Mass.

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Boston, during the year 1830.

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Rev. H. L. Wright

THE LIBERATOR:
PUBLISHED EVERY FRIDAY,
AT THE ANTI-SLAVERY OFFICE, NO. 25 CORNHILL.

Vol. X.—NO. 3.

BOSTON, FRIDAY, JANUARY 17, 1840.

REFUGES OF OPPRESSION.

From the Richmond Enquirer.

Virginia and New York—Georgia and Maine.

Our country is the world—our

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AGENTS.
MAINE.—Nathan Winslow, Portland.—Jas. Clarke,
Wayne.—Edward Southwick, Augusta.—A. Soule,
Bath.
NEW-HAMPSHIRE.—Davis Smith, Plymouth.—N.
P. Rogers, Concord.—William Wilson, Dover.
VERMONT.—John Bennett, Woodstock.—Rowland
T. Robinson, North Ferrisburgh.
MASSACHUSETTS.—Wm. L. Kimball, Topsham.—
Moses Emory, West Newbury.—C. Whipple, Newbury-
port.—Isaac Starnes, New Bedford.—J. B. Russell,
Groton.—H. F. Newhall, Saugus.—R. Wilde, Fitch-
burg.—J. T. Everett, Princeton.—J. Church, Spring-
field.—W. & S. B. Ives, Salem.—Henry Hammond,
Dorchester.—Daniel G. Holmes, Lowell.—Joseph V. Mar-
shall, Braintree.—Samuel May, Jr., Boston.—Wm. C. Felt,
Fall River.—Wm. Henderson, Haverhill.—Wm. Car-
ruthers, Amesbury Mills.—Isaac Austin, Newmarket.—
Elihu Richards, Weymouth.—Thos. J. Baker, Worcester.
CONNECTICUT.—Wm. C. Stone, Waterbury.—A. Beane, Centre-
ville.—Isaac Perkins, Ledyard.—Elijah Bird, Taunton.
—John Bailey, New Bedford.—For a continuation
of this list, see the last page, last column.

OLIVER JOHNSON, Printer.

WHOLE NO. 472.

proved. To show that some indifferent things have

been added to the Constitution, that some altera-

tions have been made, not at all affecting the

character of the enterprise—or that in some particular

instances, the Society have acted in violation of the

terms of our union, is not sufficient. These things

being merely incidental and individual, and, in the

first case, supposed, unimportant acts, cannot deter-

mine the general character of the Society.—But

having already transcended my intended limits, I

must close, and resume the subject in my next Let-

ter.

I am yours for the cause of the perishing.

S. HAWLEY.

Groton, Nov. 25th. 1839.

Mr. HAWLEY. It will be admitted, we think, by

every unprejudiced, thinking mind, that the premises

assumed by our worthy brother in his letter to Ger-

ard Smith, are correct. We have from the com-

mencement, taken the ground, that the subject, more

the reason why we have regretted the overtures of the

New Organization.—We have no doubt as to the

genuine abolitionism of many in that Organization;

but we do believe they have erred. We have

not, as yet, discovered any thing in the conduct of

the Old Society which could justify the members

of the New Organization, in withdrawing from their ranks.—

Editor of the Cazenovia Herald.

Elizur Wright's Letter.

It is an extraordinary letter another in-

ter.

DORCHESTER, Oct. 12. 1839.

DEAR STANTON.—Saw only the *streak* of you

you passed here. So I must say a word in scribble

which I should have said vocally. It is this—as you

are a man and none, once the American Society

at Cleveland to take a decided step towards Presi-

dential candidates. Our labor will be more than

half lost without them. It is a step which we have

always contemplated as one which Providence might

POETRY.

THE SLAVEHOLDER'S ADDRESS TO THE NORTH STAR.

Star of the North! Thou art not bigger
Than is the diamond in my ring;
Yet, every black, star-gazing nigger
Looks at thee, as at some great thing!
Yes, gazes at thee, till the gray
And thankless racial is half crazy.

Some Quaker rasal must have told 'em,
That, if they take their flight to 'd thee,
They'll get where 'mass' cannot hold 'em,
And therefore to the North they flee.
Fools! to be led off, where they can't earn
Their living, by thy lying lantern.

Thou'rt a cold water star, I reckon,
Altho' I've never seen thee, yet,
When to the bath thy sisters beckon,
Get 'em thy golden sandals wet;
Nor in the wave have known thee dip.
In our hot nights, thy finger's tip.

If thou would'st, at night, leave the pole
To enjoy a regular abode
In the North Sea, or Symmes' hole,
Our 'Patriarchal Institution,'
From which thou givest many a ransom,
Would, doubtless, give thee something handsome.

Altho' thou art a cold water star,
As I have said (I think) already,
Thou'rt hailed by many a tipsy tar,
Who loves thee, just because thou'rt steady,
And holdest the candle for the rover
But while Ham's seed, our hand to bless,

'Increase and multiply' like rabbits,
We like thee, Yankee star, the less
For thy bright eye and steady habits.
Pray walk with Venus, Star of Love,
Or take a boat with reeling Jove!

Thou art an abolition star,
And to my wench will be of use, if her
Dark eye should find thee, the car
Of our true old slave-catcher, 'Lucifer,
Son of the morning,' upward roll
And with its light pots out the pole's.

On our light-boards thou lookest, too—
A sort of nightly over-seer—
Can't find thou no't want to do?
I tell thee thou no't want to do;
So, pray, shine only on the ocean,
Thou number one of 'Northern notions.'

Yes, northern notions—northern light!
As George Fox hated holy water,
So hate I all that Rogers writes,
Or Weld—those married Grimke's daughter.
So hate I all those northern causes,
From Birney's prose to Whittier's verses.

'Put out that light!' exclaimed the Moor,
(I think he called his name Othello),
When opening his wife's chamber door
To cut her throat—the noble fellow!
Noblest of all the nigger nation!
File leader in Amalgamation!

'Put out the light!'—and so say I,
Could I quench thee, thou flaming minister!
No longer in the northern sky,
Should burn thy beacon fire so sinister.
North Star! thy light's an unwelcome-very—
We'll vote thee, 'an incendiary!'

And to the Northern Stars we'll write,
And tell them not to let thee shine,
(Excepting of a cloudy night)
Anywhere south of Dixon's line;
If beyond that thou shine an inch,
We'll have thee up before Judge Lynch—

And when, thou Abolition Star,
Who preachest Freedom in all weathers,
Thou hast got on thy coat of tar,
And, over that, a cloak of feathers,
That thou art 'fazed' none will deny,
If there's a fixed star in the sky.

Pocotalico, South Carolina.

From the Pennsylvania Freeman.

GEORGIA AND MAINE.
We noticed in our last number the proposal of Gov.
Giles of Georgia to declare all citizens of Maine who
may come within the jurisdiction of the former state
on board of any vessel, as officers, owners or crew,
felons, seeking to commit the crime of 'stealing slaves
from their owners.' A writer in the last Maine Ad-
vocate of Freedom, addresses some strong, rough-hewn
poetry to His Excellency, a few stanzas of which we
copy as a sample of the 'Down East' spirit in view
of this worse than Algerine proposal.

Seize, if thou durst, a single tar
Of that bold and fearless race,
That drive their quivering keels afar
Through every sea; and countless chase
The sporting whale beneath the pole;
Or strike the sperm, whose surf-wave hide
The coral reef, that break the roll
Of wide Pacific's treacherous tide.

The generous hearts of all that clan
Would beat in unison to hear!
Each lumber-craft and fisher-man
For Georgia's sandy coast would steer;
Our hardy tars together heave
Their anchors from the ice-girt bay;
Their keels the fretting surf would cleave,
And pile their bows with frozen spray.

Off Newfoundland each fishing smack
Would spread its stiffened canvass wide,
And southward urge its watery track,
Till southern skies smile on the tide.
West Indian isles, the sea's high ways
Their rescuing squadrons forth would pour,
Till Yankee sails flock Georgia's bays,
And mast in forests line her shore.

Thou didst not hear the steady tramp
Of men upon the crisp snow,
When late the war was called to camp
To face upon our lines the foe!
Our hardy yeomanry, or know
How 'neath each thick pea-jacket beat
A heart that burned with generous glow
The mob-invasion's force to meet.

Thou didst not hear the martial file
Pipe louder than the cold wind's wail,
Or bugle note that called to strife,
Where all but iron hearts might quail.
Thou didst not hear the drum's tap break
Upon the forest's stillness far,
Or volleying musketry awake
Mid winter's gloom the voice of war.

Go, spend thy threats upon the slaves,
That cover beneath thy nod!
Or vent thy rage on wind and waves
That snatch thy victims from thy rod!
Hold, if thou wilt, the stricken race
Bound hand and foot in bondage's chain,
But make not us the blood-hounds base
That hunt the rescued back to pain.

Preserve thy slavery, slavery,
Within its proper dark domain;
Stretch not its sway across the seas,
It has no force down here in Maine.

A NORTHERNER.

States thrive or wither, as moons wax or wane,
E'en as His will and His decrees ordain;
While honor, virtue, piety, bear away,
They flourish; and as these decline, decay;
In just resentment of His injured laws,
His pours contempt on them and on their cause.

COWPER.

NON-RESISTANCE.

Thanksgiving Discourse,
Preached at Schuette, Plymouth County, Massachu-
setts, November 28, 1838.

BY CHARLES SIMMONS.

PSALM 47: 7.

God is the King of all the earth: sing ye praises
with understanding.

Since God is our Creator and Preserver, it is his
right and duty to establish and to maintain a uni-
versal government over his creatures. Dependent crea-
tures need to be under law and government. Their
usefulness, improvement and happiness require a
good and sufficient government—one that comprises
a complete rule of duty and guide to happiness.
Such a government God has established over all his
rational creatures. Hence said the Psalmist, 'God
is the King of all the earth: sing ye praises with
understanding.'

These words teach us, that

We are bound to give thanks to God for his uni-
versal moral government over mankind.

I propose in this discourse,

I. To show why we are bound to give thanks to
God for his moral government;

II. To show how we ought to manifest such
thanks.

1. One reason why we are bound to give thanks
to God for his moral government, is because it is
perfectly just. All human governments have incor-
porated more or less false principles; and all uni-
versal human legislators, often reason sophistically.
They fail through ignorance of facts, or from dis-
regard to truth.

Since popular sentiment and favor elevate the
officers of State, they are commonly like the world
at large, wanting in truth and integrity. Hence,
human legislation and jurisprudence are often re-
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The spirit and temper enjoined in the divine law,
under every dispensation of God's government, is
meekness, and a change in modes and forms, or
measures, is ever consistent with the spirit and
temper of the law. It is otherwise with human
measures, which are so liable to change, that human
interests are always in jeopardy. Is it not a matter of
great joy and praise, that God and his government
are the same yesterday, to-day and forever?

God is bound to give thanks to God for his
government, because it is perfectly just and
beneficial in all its tendencies. Human govern-
ments have frequently been wielded by 'the basest
of men.' The aspirants after civil offices have com-
monly made it manifest that their real motives were
corrupt and deceitful; and their public influence
through the nation. How many have waded to the
throne through blood and carnage, and when estab-
lished in their dominion, have given the reins to the
basest passions of human nature. The court of
kings and judges has commonly been replete with
moral corruption.

God assumed his government over his crea-
tures, and he assumed the most excellent design and
intentions. Well knowing our need, he assumed
righteousness and government; and his own complete
right and qualifications to govern; he took the
throne of the universe, and gave law to all his
rational creatures, for his own glory, and for their
present and everlasting good. He knew that all
our sinners, who are bound to him to be 'the
king of all the earth,' and to give supreme obe-
dience to his creatures. He perfectly knew the self-denial,
patience, forbearance, and trials involved in the be-
nevolent undertaking, to establish and maintain a
perfectly wise and righteous government over such
creatures as mankind are; but his love was equal
to the trial, and to the demands, and he received
the praises of eternity. We can conceive of
nothing better adapted than the law of God, to pro-
mote universal knowledge, holiness, order and hap-
piness. Let us now suppose that all mankind
should swear perfect allegiance to God's govern-
ment, and that they should continue to love the
Lord their God with all their heart, and their neighbor
as themselves, doing to all others as they could
wish to have others do to them in like circum-
stances—let us suppose that they should perfectly
obey the divine precepts enjoining love to enemies,
the turning of good for evil, and exemplify all the
other precepts of his law, and we should have the
law of God. Would not perfect order, peace, pro-
perity and happiness be the immediate consequence?

The moral government of God has the strongest
conceivable tendency to drive all unrighteousness
out of the world, and to fill it with knowledge, holiness,
beauty and happiness. There can be no mis-
take in this observation, for we read, 'The law of
the Lord is perfect, converting the soul; the tes-
timony of the Lord is sure, making wise the simple.
The statutes of the Lord are right, rejoicing the
heart: the commandment of the Lord is pure, en-
lightening the eyes: the judgments of the Lord are
true and righteous altogether. More to be desired
than gold, or silver, or precious stones: gold, more-
over, by them is thy servant warned: and in keep-
ing them there is great reward.'

The law of God is the fountain of light, and a
luminary suited to remove the darkness and igno-
rance of the world. It is the true mirror in which
we can discover the errors of every false scheme of
religion and moral philosophy. Here all human
science is obliged to light her lamp; and here all
wisdom is to be found. The law of God is the
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